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which it would be difficult to find in any other single volume. There is no drawing on the imagination, either for edification or for any other purpose. Sir Henry Howorth has preferred to set down the facts of the case. Having searched widely and dug deep among the authorities, near and remote, the President of the Royal Archaeological Institute, after the scientific manner of his kind, makes the present work a sifting place for his collected findings, and does so not only with absolute freedom from bias but with scrupulous scholarship, as if to justify the title of his book. Here is the actual truth of things as to the "birth of the English Church." The greatest figure was Pope Gregory. St. Augustine was not great. A sincerely self-denying monk, yet as head of the British Mission he was a small man in a great place; who planted along with the wheat he knew, unchristian tares which he did not know to be such, but which gave trouble later and are giving it to this day.

The author deserves our gratitude for having gathered together and focalized in this volume a large amount of trustworthy information, which except for technical scholars is difficult of access.

C. G. CURRIE.

PHILADELPHIA.

A DICTIONARY OF ENGLISH CHURCH HISTORY. Edited by Canon S. L. OLLARD, M.A., assisted by GORDON GROSSE, M.A., and nearly seventy Contributors. London: A. R. Mowbray & Co. Milwaukee, Wis.: The Young Churchman Co. Pp. 673.

The preface emphasizes the somewhat remarkable fact that while English ecclesiastical literature has never so abounded in biographies, in extensive series, and in isolated monographs, as during the last thirty years, nevertheless the present "Dictionary" is the only attempt that has been made, either in English or in German, to gather together the results of those diffusely scattered labors and embody them in a single volume.

The dictionary form is an important point. Busy people in an age like ours need to have their knowledge easily within reach. They have not the time to ransack many books or to spend hours in libraries. Hence the multiplication in the last few years of encyclopaedias. These however cannot be of a convenient size, and at the same time be specialized enough, to go into the details of church history. As a rule, the points in church history that one wants to get at, either to turn a phrase or to enforce an idea or a doctrine, are the details of events rather than their main outline. It is surprising to what an extent English ecclesiastical history is to

be found flowing in the depths of the springs of modern affairs and controversies. Questions of politics, questions of social reform, drive one back to it continually.

The trustworthiness of this book, so far as leading facts are concerned, is approximately guaranteed by the large number of contributors—no less than seventy. As one reads over the list, their university rank and high ecclesiastical position are a hostage for their honesty. The fact too that these writers are recognized High Churchmen and express themselves from the High Church party point of view, is not necessarily as disastrous to the interest of truth as other people might naturally think it to be; by other people we mean other schools of Episcopalians and the scholars of other Christian Churches. Given, as to any subject discussed, the contributors' distinct honesty of purpose, given too their very distinctly limiting personal equation, as High Churchmen, as followers of Archbishop Laud, Dr. Pusey, and Mr. Keble, and it is always interestingly easy to calculate their eclipses. The legality and rigidity of High Churchmanship, fatal as it is in some ways, is not without its advantages in others. It is tolerably easy to prophesy that this Dictionary of English Church History will become in a short time a standard authority in the school of thought to which its editors and contributors belong.

C. G. CURRIE.

PHILADELPHIA.

THE EARLY HISTORY OF THE LITURGY. J. H. SRAWLEY, D.D. Cambridge University Press. 1913. (The Cambridge Liturgical Handbook Series.) Pp. xx, 251. 6s.

How did the service of the modern liturgical churches develop from that of the Apostolic age? This book aims to give an answer by collecting the illustrative data which exist down to about the fifth century. All the services centre about the Eucharist; which, some may be surprised to learn, was not always a commemoration of the Last Supper. The details of the development of eucharistic services in different localities and centuries make the book useful to the student and dry for general reading.

MANUAL OF EARLY ECCLESIASTICAL HISTORY TO 476 A.D. By CHARLES L. WELLS, Ph.D. The University Press at the University of the South, Sewanee, Tennessee. Pp. xxxv, 259. \$1.50.

The book is published for people of the Episcopal Church, especially for students preparing for canonical examinations. The